

Little Kenneth's Text.

Our Kenneth went to Sunday School
One pleasant day. He was but three,
But in his brand new hat and coat;
He felt just like a man, you see.

His little text he learned so well,
That grandma heard it with delight,
Kissing his rosy cheeks, she said,
'Now, you'll be sure to say it right.'

Among the troops of little ones.
That round the teacher's smiling face
Were filling every vacant chair,
He quite demurely foud a place.

And now, what do you think he said,
When asked if he his lessons knew?
'Honor my papa and mamma,
And honor my nice grandma too.'

—MARION RYBURNE.

Synopsis of an Easter Sermon.

BY ELDER W. H. BAUMAN. PREACHED AT ADRIAN, MO.

Today we are celebrating another anniversary of the grandest event that ever occurred. When God's fiat went forth and creation sprung into existence, that was a grand event. When the finishing stroke was given, that was grand. Many events of note are on record in profane and sacred history, but all were eclipsed by the birth of Christ. That event (the grandest up to date) affected earth and heaven. It stirred the heavenly songsters to visit earth. The life of Christ on earth was one of continuous manifestation of divine power and proportionate effect on the world. But all these events, though grand in their nature, stand eclipsed by that event which took place on that morning of that day when the angelic messenger announced to the holy woman at the sepulcher, 'He is risen.' That constitutes the most glorious annunciation ever made. It made a complete atonement. Christ had come as promised, as foreshadowed in the symbols of the law. The prophecies concerning him were vindicated in their claims to reliability; but had death held sway, the atonement would have been ineffectual. In 1 Cor. 15: 14 we read, 'And if Christ be not risen, then is your preaching vain, and your faith is also vain.' Verse 17 adds, and 'ye are yet in your sins', verse 20 declares that Christ is risen, and upon that fact predicates the consoling hope that we shall be resurrected. This should settle all controversy.

Death is an enemy. Preachers sometimes say he is a friend, but in no instance does the Bible sustain that idea. The apostle calls death the 'last enemy.' He further teaches that their enemy shall be destroyed. Christ has overcome him. Our own experience coincides with the Bible. There is nothing we dread more than death, he has visited our family circle,—robbed us of loved ones. Some of us have wept and greatly sorrowed at the bier and the graves of mother, father, brother, sister, children. We have experienced at the hand of death anything but friendship. He has filled our hearts and homes with sorrow.

Apostolic hope all centers in the doctrine of the resurrection. The whole of the 15th chapter of 1st Cor. teaches that truth. So do numerous other scripture to which I have not time to refer. There is not a sentence in the whole Book of God that justifies the doctrine that men go to their final reward at death. Not until the blowing of the archangel's trump will faith be changed to sight. Men may criticise these ideas, but that does not prove them untrue. The Bible should be our textbook on all religious subjects. There are no plainer truths in it than those to which I am calling attention.

We learn from these truths a grand practical lesson. Death means decay and corruption, life means light, incorruption and purity. Away from Christ men exist in a death state morally and spiritually. They are 'dead in trespasses and sin.' From a death state a resurrection is essential. That idea is sustained by Romans 6th ch. Men should 'awake' from their sleep and arise from the dead, 'and Christ will give' them 'light.' We are to 'walk in newness of life,' become pure and holy. 'The corruptible shall put on in corruption' in the resurrection. So in a moral, spiritual sense, those who are living in the corruptible state of sin should become changed, to incorrupt morality

and spirituality. We may talk of change of heart all we please, but unless our moral and spiritual natures become changed all is a delusion. Men say, 'If the heart is right all is right.' I believe it, but if the heart is right the balance of our being will be right. Our conversation, our conduct, and all we do in life will be pure—incorruptible. This is an important matter affecting our present and eternal welfare. We have no promise of a share in the resurrection of the just unless we become changed in this life. O that young people would act wisely in this matter. We are creatures of habit. A habit once indulged in becomes easier. That is the reason why men advanced in life are so hard to reach. They have formed the habit of saying no to the wooings of God's Spirit until their consciences have become callous, and they are so given over to hardness of heart that we might almost effectually preach to a field of stumps as to preach to them. Young people take advice, come to Christ while your hearts are tender and your consciences susceptible of training. Delay increases responsibility. A known duty disregarded is sin.

Waterloo.

Praise God, from whom all blessings flow;
Praise Him, all creatures here below;
Praise Him, above, ye heavenly host;
Praise Father, Son, and Holy Ghost.

Glory Hallelujah! Praise His Holy name. We opened fire on the enemy's fort near Shell-Rock, Iowa last September. Volley after volley has been fired, until we had eleven open or public battles with the enemy of the souls of men. When two weeks ago we received re-enforcement. Our dear brother, Eld. Henry Wise came to our assistance and in the power and command of Captain Jesus we put ourselves in position and took the enemy by surprise, took captive for Jesus twenty-seven out of the enemy's ranks. Sixteen have united with us in baptism and nine more express their wish to come with us, and will be baptized in a few days. Many others almost persuaded to take up their cross and follow Jesus. Any place in need of help, and for one who is able to show sinners the way to Christ, I most earnestly and without exception recommend our brother, Eld. Henry Wise. He is fully qualified and equipped for any emergency that we Christians often meet with in our work, and especially during revival meetings. Others have been in this same camp, with a battery man-made and they fought nobly for the past fourteen or sixteen years, and took none captive for Jesus. But alas, the battery made and planned of God came to their rescue, and opened fire and the ranks of the enemy began to fall back and break and cry out for mercy. 'Lord, what wilt thou have me to do?' And it was told to them in simple and plain language of the Gospel of Jesus Christ to repent and believe on the Lord Jesus Christ and thou shalt be saved. Many believed and were baptized with many more to follow. Glory and all praise to God for the power of the Holy Spirit. Reader, solve this problem; if it takes fourteen or sixteen years to bring no one into the light of Jesus with man made gospel, how long will it require to save one soul? Our answer. With the Gospel of Jesus Christ unto salvation twenty-six sinners divided in the time past since September last, twenty-seven precious souls have deserted or come captives from the ranks of the enemy, and desiring their names registered in the Lamb's Book of Life in heaven. Bless the name of Jesus the Millennium surely is drawing nigh. May grace and peace of God be with us is my humble prayer. And may we know that if our earthly house of this tabernacle were dissolved, we have a house not made with hands, eternal in the heavens. II Cor. 5: 1. My dear reader, we desire and earnestly beg place in both your heart and prayers that this good work commenced may go on to the glory and honor of God.

A word for you. Believe and live. Reject and die. Turn ye, turn ye, for why will ye die? Who will be next? Ezekiel xxxiii. 2.

J. R. C. HOSTETLER.

Historical for the Brethren Evangelist.

The writer was baptized on the 20th day of June, 1858, near the Cowenshannoc Meeting

House, Armstrong County, Pa. I was elected deacon in the same congregation in September, 1868, and elected to the ministry on the 20th day of June 1874. He was ordained March 15th, 1884. For several years, he preached mostly in the Cowenshannoc Valley, Red Bank congregation. On the 13th of February 1876, commenced a meeting in the Gladerun congregation, Armstrong Co., Pa., it was then called the John Meeting House. On my way home I stopped and preached a sermon in the Gladerun Meeting House in North Buffalo Township, Armstrong County, Pa. After several years the Gladerun congregation, by mutual agreement, consented to divide the district, and they were named respectively, 'Gladerun' and 'Brush Valley' districts. Hence 'Gladerun Meeting House,' and 'Brush Valley Meeting House.' My ministerial labors continued from the time named, up to April 21st, 1889, when I preached a farewell sermon from 2nd Epistle of Cor. 13 and 11, in the Brush Valley congregation of the Brethren Church. My first sermon was preached from Luke 1:32.—'He shall be great.' During all my labors with the congregation, I tried to preach the Great Saviour, and as the Apostle Paul once said 'To know nothing among them but Christ crucified.' I coveted neither gold nor silver nor raiment, but labored with my own hands. For the donations, and gifts bestowed and kindness and hospitalities of the beloved in Christ, I have given thanks to the givers, and to the kind Father who is the giver of all blessings. May God bless the congregation abundantly under the care of their new pastor, Eld. J. Reigard, who is now a resident minister in the Brush Valley district. May all his labors in consonance with the Gospel be abundantly blessed, and may each one under his ministry assist him to the utmost of their ability in their attendance upon the means of grace, and contributing to his wants in temporal things, while he administers to them in spiritual things. During a period of over thirteen years, more than a score of the members have passed away, and perhaps near two hundred were added by baptism, and some reclaimed and a few by relation; some others have done as Peter has written (figuratively): 'The dog has returned to his vomit, and the sow that was washed to her wallowing in the mire.' Some others loved the Annual Meeting mandates and rules, and went away from us. May God bless them, and bring them back again to the old original creed of the 'Brethren Church,' the gospel alone. May God speed the time, and may many be gathered into the fold, and may there be as directed by the great head of the church, 'one fold and one shepherd.' Now brethren and sisters while absent from you I shall ever remember you and my prayer is that all may prove faithful, and meet in our home in heaven. Pray for me. 'And now may the God of all peace sanctify us wholly, and may he preserve our spirit, soul and body, blameless unto the coming of our Lord and Saviour Jesus Christ.' Amen.

J. B. WAMPLER.

Blanco, Pa.

Items of Interest from Obed Snowberger.

CASSEL'S LETTER.

That *Davidische Psalterspiel* (David's Psalm-song) used by the Brethren in Germany was privately published without any imprint except the date and used by the people called Pietists popularly denominated, *Die Schroaerner*, or enthusiasts, who abounded in Germany about the time the Brethren church was first organized, and which in the beginning consisted largely of that class of people, the same as did the first organization of the church of Ephrata.

There is also a great similarity in the spirit and strain of the hymns to those in the *Weyrandes Huelgel* and *Wunderspiel* (Insense Hill and Wonderwork) and therefore I value it very highly.

I have the 1st and 3rd edition of it, but there is no difference in the title pages, whatever except the date, that of the 3rd is 1740, that of the 1st 1718.

ABRAM H. CASSEL.

NOV. 1, 1880.

The original *Davidische Psalterspiel* which the